

A SHORT
ESSAY

13

not sold

Towards the Promoting
OF
LOVE and UNITY

AMONGST
CHRISTIANS of Different
Persuasions in the Lesser Matters
of Religion.

Designed to Allay those Unhappy Heats and
Animosities, which have of Late more
especially prevail'd amongst Us.

——— God is Love, 1 Joh. iv. 8.

*For all the Law is fulfilled in one word; even in this,
Thou shalt love thy Neighbour as thy self. But if
ye bite and devour one another, take heed that ye
be not consumed one of another, Galat. v. 14, 15.*

L O N D O N:

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T H E
P R E F A C E.

THE following Essay was not drawn up by the Direction or Advice, nor with an Eye to the Interest of any particular Party. Its only Design being to represent the great Evil and Mischief of an Uncharitable Spirit; the Excellence and Necessity of a peaceable, affectionate, uniting Temper; the Reasons why we ought to guard against the One, and Methods by which we may promote the Other.

It is presum'd, Discourses upon these Subjects are at no time unseasonable, especially not at this day, when 'tis justly to be fear'd, that the excessive Heats of the several contending Parties amongst us, will, if not timely re-

A 2 medied,

The P R E F A C E.

medied, evacuate and destroy genuine Religion, weaken the Protestant Interest, and introduce Popish Idolatry and Slavery; a Yoke that neither our Fathers, nor We, will be able to bear.

If this short Tract may any ways subserve the End design'd, the Glory of God, the Honour of our Holy Religion, and the Growth of Peace and Love amongst us; the Author will think his Pains amply rewarded, and shall be able to despise the little Cavils that may be made against this Scheme; desiring no greater Honour than to be Instrumental in promoting the Interests of Religion, and the Happiness of his Native Country.

A

Short ESSAY, &c.

THE Christian Religion is of the mildest and most peaceable Spirit of any System that has yet appear'd in the World. No Doctrine was ever taught that had so much Love and Sweetness in it ; None that ever laid its Disciples under such express and powerful Obligations to Peace and Unity amongst themselves. How many cogent Motives to this Duty, are to be found in the Holy Scriptures! There, God, the Supreme Object of our Religion, is represented as *the God of Peace and Love*: Our Blessed Lord, the Son of God, and Saviour of Mankind, appears under the same Glorious Character, *The Prince of Peace* ; And has mark'd out this Generous Disposition, to be the distinguishing Character of all his true Disciples. *Hereby shall* Jo. 13. 34. *all Men know, says he, that ye are my Disciples, if ye love one another.*

Now

A short Essay towards

Now as Conformity to the Divine Image or Likeness, is the only Standard of Excellence, and consequently the truest and greatest Happiness that Creatures are capable of, which is begun in this Lower World, and will be perfected in the Heavenly State; So, if we be destitute of Love and Charity, we cannot be Happy, because we cannot be *like* God; For God is Love; and hereby we know (says the Apostle) that God dwelleth in us, and his Love is perfected in us.

Nor without this Spirit of Charity, can we have any good Evidence of our Love to God, whatever Pretences Enthusiasm and Presumption may supply us with: For so saith St. John, If a Man say I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

But in spite of all that can be said, how contrary is this to general Practice? Men live and act, as if not a Syllable like this were to be found in all the Bible. Our Divisions have done us inexpressible Mischief, and I pray God it may not prove *Irreparable* too. They have eaten out the very Life of Religion, almost wholly supplanted true Virtue in the Conscience, and true Piety in the Mind; to fill our Heads with Notional Trifles, and our Hearts with Unchristian Rancor. What was said of a former Age, (as a late Pious and Learned Person has observed) could never agree to any better than our own, That none was ever more fruitful of Religions, and barren of Religion or real Piety.

Piety. While Men have been eagerly pursuing the little Interests of a Party, the Interest of Practical Religion has been daily decaying, and is now become an almost totally forgotten and disregarded thing. Thus the Uncharitable *Party-Bigot*, wounds the very Vitals of that Religion, by which he hopes for Eternal Life.

That Envy and Hatred, Passion and Party; or in other Words, The want of a truly Christian Spirit of Moderation, are the growing Evils of this Age, Experience sadly testifies. To correct those Malignant Humours, would be a laborious, but a most important Service. As it would tend to prevent our utter Ruin, which we have reason enough to fear from our Divisions, so would it also very much tend to preserve and increase those many Invaluable Blessings, which we in this Nation do particularly enjoy. And happy would it be for us, if we would at length become a Pattern and Exemplar to the whole Christian World, in this great Point of Christian Love and Charity: Happy should I think *my self* too, should this short and imperfect *Essay* produce, though it were only *so much* towards the great End 'twas wrote for, as to excite some Abler Pen to do Justice to this Excellent and Useful Subject.

'Tis not to be supposed indeed that we should all agree in every *Circumstance* of Religion; such an Union was never yet known in the World; nor ever will be, till the Spirit of Union, the Blessed Spirit of God, new mould Mens Dispositions; and Enlighten

ten them with a more general and powerful Operation from above. The different Parts and Capacities of Men, their different Ideas and Apprehension of Things, proceeding from *Natural* as well as *Moral* Causes, must necessarily lead them into different Opinions; and these will influence to a different Practice. But in the *Substance* of Religion, we may, and ought to agree: And amongst all the Substantials of it, none more conspicuous, none more necessary than *Universal Charity*; in Matters of less Consequence, let every one act as *he is persuaded in his own Mind*: But an Union of Hearts and Affections, let us by all Means endeavour to Cultivate and Improve: And *how pleasant a thing is it for Brethren* (in this Sense) *to dwell together in Unity!*

On the other Hand, how grossly do they abuse the Christian Name, who quarrel about Trifles, and swell with Hatred, and grow inflamed with Malice, because every Body about them does not think, speak, and act by their Standard, even in the smallest Matters? I doubt not, this Imperious Conduct has proved a very great Obstruction to that which we are all of us bound to Pray for and Endeavour, the Enlargement of our Saviour's Kingdom upon Earth. Observing Heathens, *Jews*, and other Infidels, cannot but take notice how ill our Lives and our Professions suit: They cannot but remark, that whatever good Words we may give to our Religion, we do not value it in good Earnest; whilst tho' it strictly binds us down

to Love and Union, we ridicule the Precept by a Course of Enmity and Division. With what Face can we expect that they should Reverence and Embrace the Christian Law, when we fairly shew them by our Practice, that we our selves despise it? How can we hope they should come over to us, when they find us cruelly hating, reviling and persecuting one another; except they have a mind to be hated, reviled, and persecuted themselves; which is not natural to suppose? Our unhappy Divisions and Dissentions, have indeed turned the Christian Church into a School of Wrangling Disputes, and so made Men more concern'd what they believe, than how they live. This is the readiest way to represent the Christian Faith as very doubtful and uncertain, and Christianity it self as a great Disturber of the Peace of Mankind.

“ Christians were once known by the Be-
 “ nignity and Sweetness of their Dispositi-
 “ ons, by the Candor and Ingenuity of their
 “ Spirits, by their mutual Love, Forbear-
 “ ance, and Condescension towards one a-
 “ nother: And this was it that once made
 “ our Religion so amiable in the Judgment
 “ of Impartial Heathens.” This was the
 Character of the first Ages of Christianity,
 and highly worthy of our Imitation.

*Stillings-
 fleet Ireni-
 cum, in
 the Pref.*

What a noble Harmony was there amongst them in the performing the great Duties of our Religion? Their Hearts were all united in the Fear and Service of God; *And the Acts 4.*
multitude of them that Believed, were of one 32.

B

Heart,

Irenicum,
P. 65.

Heart, and of one Soul. They always endeavoured to keep the Unity of the Spirit in the Bond of Peace. Their great Concern, was to promote *Serious, Practical, Living Religion*, and not Contentions and Quarrels about mere Trifles, about Indifferent Modes and Forms of Divine Worship: For, "He must be (as our Learned *Stillfleet* has observ'd) "a great Stranger in the Primitive Church, "that takes not notice of the great Diversity of Rites and Customs used in particular Churches, without any censuring those "who differed from them; or if any by "inconsiderate Zeal did proceed so far, how "ill it was resented by other Christians. Such was the admirable Unity of these first Christians, that an Intelligent Heathen could say of them, That *tho' they had many Bodies, they had but one Soul*. And is it not a wretched Case, a most unhappy Prospect, that so little of this is now to be found in the whole Christian World? And that on the other Hand, instead of *continuing in the True Vine*, and bearing Fruit as Branches of that Excellent Root, (the Lord Jesus, the Prince of Peace and Charity) We are *turn'd into the Degenerate Plant of a strange Vine*, Branches of Christ engrafted upon the Stock of Satan, and sowed to envious and uncharitable Dispositions? If we are agreed in the great Fundamental Articles of the Christian Faith, is it not great Folly and Weakness; nay, Wickedness in us, to contend and quarrel with our Christian Brethren, about Matters of smaller Moment? Is it not high time to suppress

press this growing Malignity, and to use our utmost Endeavours to Revive that Love, and Peace, and Unity, by which our Religion flourished at first, and by the Loss of which 'tis almost wholly Overwhelm'd? If we delay, the Mischief may increase upon us, till at last it grow too strong to be controll'd.

Perhaps there has been no Age which has produced fiercer Contentions about Conformity to the *Primitive* Manner of Worship, than this of ours; Each Party asserting with great Confidence, that they come the nearest to it of any. And yet how many are there of both Parties, that seem to have forgot that main thing, they ought especially to Copy from the Primitive Christians, That True Spirit of Piety, that Holy Zeal for the Honour and Glory of God, that Animated *them*! How shamefully is this abated and cool'd, if not entirely lost, amongst us! How is that charming Concord and Harmony, that was so Remarkable in them, decayed, scorched and withered, by the excessive Heat of our Divisions! The Difference of Opinion and Practice, about the smaller Matters of Religion, which was amongst the Primitive Christians, did not disunite them, did not draw them to hate, revile, calumniate and despise each other; A Brotherly Love and Kindness was still industriously supported amongst them. They very well knew they had Work of greater Importance to mind, than to quarrel about Trifles: And the same great Work is ours, as well as theirs, even to *work out our own Salvation with fear and trembling*; which

is not so easy as many are apt to imagine ; 'tis a *strait Gate* we must enter in at, if we design for Everlasting Happiness. The Christian Life has Difficulties attending it. It will require a great deal of our Time, Study and Endeavours, so to *order our Conversation aright, that we may see the Salvation of God. The Time is short*, and our greatest Concern, a serious Preparation for Death and Judgment, must be diligently minded, or we are undone for ever.

It was a good Admonition St. Ambrose gave to a Person that spent the greatest part of his time, in contending for little Notions of his own, of no real use to Mankind ; *Tempus tuum currit, & tu Ludis ?* Intimating, that if *he* did but seriously consider, that *his Glass* was constantly *a running*, that *Time* was upon the *Wing*, and when *once* lost, *never* in a *Natural* Sense to be retriev'd ; he would not trifle it away at such a vain and careless rate. Indeed our Lives are so short and uncertain, our Work for Eternity so great and difficult, that we have no Hours to lose in Wranglings and Disputes, upon different Opinions in Controversy. Were we but duly sensible of the *Value* of *Time*, and what depends upon it, (Eternal Happiness or Misery, according as we improve or misimprove it) we should *watch more circumspectly*, and take more care to *Redeem* it, *because the Days are evil*. And let those who have been doing nothing *all the Day* but disputing, and fomenting Divisions, and pursuing the Interest of a Party, consider whether God in his just Judgment

ment may not cause *the Night* to seize upon them, *in which no Man can work*; and as themselves have kept an obstinate distance from their Fellow-Christians, may seal them up in Death, and cut off all Opportunities of Reconciling themselves to his Offended Majesty for ever.

Let us reflect a little what was the End of our Creation: Was it not to serve and glorify God in this our State of Pilgrimage and Tryal upon Earth, in order to be made happy in the Enjoyment of him to all Eternity? Is not the Promoting and Advancing the Interest of God and Religion, and the Enlarging of Christ's Kingdom in the Hearts of our selves and others, our main Business here? If so, then surely the promoting Hatred, Animosities, and unchristian Divisions (which tend to destroy the Kingdom of Christ, *For a Kingdom divided against it self cannot stand*) must be directly *contrary* to our Duty; and if we would promote the Interest of Christ, we should industriously *follow the things that* Rom. 14.
make for P E A C E, and things whereby we may 19.
Edify another: For the Kingdom of God (as
St. Paul tells us) *is not Meat and Drink (does* 17. 18.
not consist in those indifferent things which
we are so apt to quarrel about) but Righte-
ousness, and Peace, and Joy in the Holy Ghost.
And he that in these things serveth Christ, is ac-
ceptable to God, and approved of Men. From
hence 'tis very plain, that He best serves the
Interest of God and Religion, who uses his
utmost Endeavours for promoting *Peace and*
Righteousness, and, as the Consequent of these,
Joy in the Holy Ghost. What

What Cause and Interest then must he be said to serve, that instead of Peace and Righteousness, blows the Trumpet of *Strife*, *Contention*, and *Hatred* amongst his Christian Brethren, and who directly contrary to those many Precepts in Holy Writ, *Not to Judge our Brother*; to *Judge no Man as to Meat and Drink*, and the like; condemns those that only differ from him, in things not *Essential* to Religion, to have *their part in the Lake that burns with Fire and Brimstone*, with the *Grandfather of Falshood*, the Devil and his Angels? What Interest but the Devil's, that malicious Spirit, who makes it his Business to Effect our Ruin, and never found a likelier way for it, than by fomenting Hatred and Division amongst our selves? And this he has endeavoured to do, by influencing those, whose Duty it is to *lift up their Voices like Trumpets*; to sound rather an *Alarm* to our Contentious Spirits, than a *Parley* or *Retreat*; which had been far more suitable to those to whose Profession the Character of *Messengers of Peace* belongs.

Perhaps that want of Love and Charity amongst us is in a great measure owing to this, That we don't well consider the things in which *we agree*, which are certainly of greater Moment and Importance than those wherein we differ. The Dissenters from the Established Church subscribe to *Thirty Six* of the *Thirty Nine* Articles of *that Church*. And those Articles wherein their difference is, relate only to the *Discipline* of the Church, and the Imposition of divers Modes and Ceremonies,

nies, which by one side are made necessary Terms of Communion, and for that Reason can't be complied with by the other. Now if both Sides agree in all things that are *Essential* and *Necessary* to Religion, Is it fit that *Circumstantials* only should cause such Heats and Animosities that are amongst us? To be guilty of this, is plainly to put a disgrace upon that Noble Order of Rational Beings, and much more upon the Christian Name and Character, to both which we profess to belong. Let us not therefore so shamefully degrade our selves, as to hate and revile one another, because we cannot agree in our Judgments in every Punctilio, when we professedly agree in things of far greater concern and weight.

Our Blessed Saviour, *Mat. 23. 23.* denounces a Woe against the *Pharisees*, for being so zealous in paying the *Tytbe* of *Mint*, *Annise*, and *Cummin*, omitting the *weightier Matters of the Law*; They placed the *most* Holiness in those things, in which God places it *least*. And their intemperate Zeal led them to contend so earnestly for *these lesser things* of Religion; insomuch that those of the greatest Importance, and indispensable Necessity, the Conforming themselves to the Rules of Religion, and the Regulation of their Practice by them, they had no just Regard unto.

And does not sad Experience testify, that we have those in our Day, that though they *strain at a Gnat*, yet will *swallow a Camel*? Such who think to put a Cheat upon Almighty God, whilst they wretchedly deceive
their

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their own Souls, by such a *Partial* Conformity to the Laws of Religion? In a word; Are there not many who place the Whole of their Religion, in contending with great Heat for those things which do *not deserve*, and therefore cannot justify an *Immoderate warmth* for them? Hear, O Heavens, and be astonished, O Earth, that there should be such a Spirit and Temper reigning in any that bear the Christian Name!

It is justly amazing indeed to hear those that have *the same Baptism, the same Faith, the same Hope of their Calling, the same God and Father*, and differ in things of no great Concern, calling one another by such *hard Names*, as belong only to those that are of the most corrupt part of the Christian Church.

The Differences which cause these Divisions amongst Protestants, do not exclude *either Party, the Established Church, or Moderate Dissenters*, from being part of the *Holy Catholick Church*; which, as the XIX Article of the Church of England tells us, is a *Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments be duly administred, according to Christ's Ordinance, in all things that of necessity are requisite to the same.*

Now both the *Conformists* and *Non-conformists* agree to this Character or Description given of the *Holy Catholick Church*; They agree in all things that are *Essential* to the *Being* of a Church, though they may differ in the Use of some *Indifferent Forms and Modes* of Worship, in which our *Moderation* should be

be shown. Let us then make it appear to the World, by our constant Practice, that as We are Members of one and the *same Body*, having Christ Jesus for our Head and Ruler; So these little Differences shall not divide Us as to Love, and Sincere Affection one towards another; but that as Fellow-Christians, and Fellow-Heirs of the same glorious Promises promulged in the Gospel, *Our Hearts* Col. 2. 2. *are knit together in Love, unto all Riches, of the full assurance of Understanding, to the acknowledgment of the Mystery of God, and of the Father, and of Christ.* For he, whose Religion is only compos'd of a *hot, fiery, contending Zeal*, for the Opinions of any *Sect or Party*, has just Reason to conclude, that he has only *the Outward Form*, and is destitute of the *Inward Power of True Piety*. Christianity tends to moderate Men's Spirits, and causes them to love one another, and to live in Peace and Unity amongst themselves: That *Wisdom* which Religion teaches, which is of an Heavenly Descent, *is first pure, then peaceable, gentle,* Ja. 3. 17. *easy to be intreated, full of mercy and good fruits, without Partiality, and without Hypocrisy.* Uncharitableness is one sad Effect of *Pride*; if we were but truly sensible, that we are *fallible* Creatures, subject to Error and Mistake, we should not be so censorious of the Opinions and Judgments of those that differ from us. But here is our Misery, that We no sooner receive any thing *for Truth*, but we presently ascend *the Chair of Infallibility* with it, as tho' in this we could not possibly be mistaken.

Fox's Mar-
tyr.

The Pious Bishops, *Ridley* and *Hooper*, however they had disagreed before (and that too with some Heat and Anger) about Ceremonies, agreed very well when joined together at the Stake of Martyrdom, for Opposing the Idolatry and Superstitions of *Rome*. And 'tis an excellent Letter which *Ridley* wrote to *Hooper*, (while both of them were Prisoners, the one at *Oxford*, the other at *London*,) concerning their former Differences; wherein *notwithstanding* they had differed about some Circumstances in Religion, and this had occasioned some *Discords* betwixt them: Yet (says he) *God is my Witness; In the Bowels of Christ, I love you in the Truth and for the Truth's sake, which abideth in us, and as I am persuaded, shall abide in us for evermore.*

'Tis hard indeed that nothing short of *Persecution* will drive, even serious and good Men, to unite and lay aside their Animosities about Trifles: But *that* we see will do it; and the common Danger the Protestant Religion was in, in King *James's* Reign, supplies us with another Instance of this kind. The Church of *England* and Dissenters then thought it high time to lay aside their Party-Quarrels, their Tempers were mutually softened one towards another, and Charity gathered ground, Unions and Comprehensions were talk'd of, and *both* join'd together to effect our late happy and glorious Revolution. But that Revolution settled, we were no sooner out of danger from Popery, than Charity began to cool again, Union was forgot, and Comprehension

sion yawned at as an *impracticable*, as well as *needless* Project; our Passions began to revive with as much Heat as ever, and odious Distinctions became as much in vogue as formerly.

What shall we say to these things? If nothing but Fire and Faggot will unite us, have we not Reason to fear, that God, who *threatened* us before, will sometime make us *feel the smart* of Persecution, to drive us to that Christian Charity and Peace which Ease and Plenty will not let us think of. Indeed, the nearer Approaches we make to the Eternal World, the nearer Views we have of our great Change, 'tis to be hop'd our Spirits will be more sedate and peaceable. It stands to Reason that they should be so; and even common Practice owns the impresson of this: For 'tis usual with dying Men to declare, that they die in Charity with all Mankind. Let us reflect then upon our own Mortality, how certain it is *that we must die*, and how uncertain *when*; that we may be always in readiness for Death and Judgment, and may forgive and love one another, as ever we hope to be accepted of God. Would we but more seriously think of that great Day, *When God shall Judge the secrets of Men by Jesus Christ*, and render to every Man according to his Works; We should not be so hasty to Censure, so forward to Condemn our Brother, whose Sentiments in many things are different from our own. *Why dost thou judge thy Brother? or why dost thou set at naught thy Brother*, says St. Paul? *We shall all stand before the Judgment-*

Rom. 14.
10.

Seat of Christ. q. d. Remember the Judge standeth at the Door; every one of us must suddenly appear before the Judgment-Seat of Christ: And therefore let us not take the liberty to pass a rash and uncharitable Judgment on those actions in which we differ from one another; but let us mind those Virtues, and promote them, in which the Kingdom of God and our Common Christianity consists. The Time will come when all the hidden Springs of that uncharitable Temper now prevailing amongst us, shall be made manifest, the trifling Differences that inflamed, the silly Reasons that supported it, exposed to the just Indignation of Men and Angels; and the whole Deformity of such a devilish Spirit shall appear bare-fac'd, however we may masque it now with the sprightly Pretences of a Zeal for God, Religion and the Church. How shall they appear before the Blessed Jesus, he that is *Love* it self, who have been perpetually Wrangling with their Fellow-Christians for things that are hardly worth the naming, have lived in Enmity and Hatred with them whom *He has received*, and will finally reward with *Eternal Glory*?

Let us then earnestly pursue the things that make for Peace, that so when Christ (the Prince of Peace and Love) shall come to Judge the World in Righteousness, we may be graciously accepted of him, and a joyful abundant Entrance may be administered to us into that heavenly State and World, where Peace and Love, and every Christian Virtue reigns in the utmost Perfection.

“ We

“ We can never come to the God of
 “ Peace, says *Tertullian*, except we live in
 “ Peace, and love one another. Where
 Unity and Peace is, there is Heaven upon
 Earth. Love is our *foretaste* of Heaven, and
 the Perfection of it *Heaven itself*. It is the
 State and Work of the glorious Citizens of
 the New *Jerusalem* above : There *the Spirits*
of just Men made perfect, shall have such Blef-
 sed Views of the God of Love and Peace,
 as shall effectually transform them into his
 Likeness. If the Emulation of their happy
 State could work us to an Imitation of their
 Heavenly Charity, we should quickly find
 the advantage ; *Ephraim should no longer envy*
Judab, nor Judab vex Ephraim : But our Hands
 would be strengthened against our Common
 Enemies, by such an Union of Hearts and
 Affections as would secure the Presence and
 Blessing of the Almighty with us, as that
 which he especially delights in. We of this
 Nation must be very inexcusable indeed if
 we neglect the Practice of this Duty ; for we
 are not only Indulged with the clear Reve-
 lation of God’s Mind and Will, (a Mercy
 that most of the other Parts of the World are
 deprived of) and that daily inculcated upon
 our Minds ; But also the Great Example of
 the *Best of Queens* ; Who has so often recom-
 mended this Amiable Virtue from the *Throne*,
 and particularly in Her Majesties late most
 Gracious Speech ; wherein S H E thus ad-
 mirably Expresses H E R Self :

“ For

April 5.
1710.

“ For My own Part, as it has pleased God
 “ to give Success to My Endeavours for the
 “ Union of My Two Kingdoms, which I
 “ must ever Esteem as one of the greatest
 “ Blessings of My Reign; So I hope his Di-
 “ vine Goodness will still continue favour-
 “ able, and make Me the happy Instrument
 “ of that yet MORE DESIRABLE
 “ UNION of the HEARTS of all My
 “ People, in the Bonds of MUTUAL
 “ AFFECTION, that so there may Re-
 “ main *no other* CONTENTION among
 “ you, but who shall Exceed the other in
 “ Contributing to Advance Our PRE-
 “ SENT Happiness, and Secure the PRO-
 “ TESTANT SUCCESSION.

If we would then approve Our selves hearty Lovers of God, Our Queen and Country, let Us endeavour, in Our several Stations and Capacities, to promote Love and Union, as that which Almighty God has so frequently enjoin'd in his Holy Word, Our Excellent Sovereign recommends in so cogent a manner to Us, and which will contribute very much to the *Present* and *Future* Happiness of these Nations.

I cannot close this Essay, without Recommending one thing, which I am persuaded would be the most likely means to unite the Contending Parties amongst Us, in Heart and Affection: And that is, If Persons of both Parties would be prevail'd upon, to join each other's

other's Assistance, in carrying on some good Work, in which they are agreed.

This, I am confident, would tend to moderate their Spirits, as to any little Differences ; for our present Heats and Animosities about these things, have been promoted, by a distance that some of each Party, have industriously kept from one another. So that I am very apt to think, that if Persons of different Sentiments, as to these Lesser things, would but freely converse together, and unite in some good design, in which there is nothing relating to their petty Differences ; such as the Work of *Reformation of Manners*, and the promoting of Christian Knowledge : The Societies erected for both of which, have been peculiarly bless'd, with a Unity of Love, and Hearty Affection in the several Members of them, though of different Sentiments. This, I am of opinion, would very much contribute to that Happy Union amongst Protestants, which all Wise and Good Men so earnestly long and wish for.

I shall conclude with that Excellent Prayer Rom. 15. of the Great Apostle St. Paul for the *Romans* : 5, 6.
Now the God of Patience and Consolation grant You to be like-minded one towards another, according to Christ Jesus : That ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ. Amen, Amen.

F I N I S.

